In the Religious World

What the Church Folks Are Thinking About and Doing. Religious News From Everywhere.

SUNDAY SCHOOL LESSON AND YOUNG PEOPLE'S TOPIC

The First Fact of All.

The elemental fact of a divine, personal Creator is man's final resort. For the person capable of grasping the significance of great truths, there is comfort and illumination in the simple directness of the first characteristics.

The How and the world of Dr. Marcus Dods tersely says that Genesis "was not meant to be a revelation of nature, but a revelation of God, and the ideas regarding God which it conveys are just and weighty."

The How and the conveys are just and weighty."

a bottle of jelly that is nothing less than the creation of new life. The world used to prick up its ears at these astounding statements; it does not do so now, for it has learned that many to ries covering somewhat the same of the first statements in a content of the moral life of the God's plans for us in a content in the same of the moral life of the God's plans for us in a content in the same of the moral life of the God's plans for us in a content in the moral life of the God's plans for us in a content in the moral life of the God's plans for us in a content in the moral life of the God's plans for us in a content in the moral life of the God's plans for us in a content in the moral life of the God's plans for us in a content in the moral life of the grade in the grade in the moral life of the grade in the grade in the moral life of the grade in the

Getting Down to First Things.

The International Sunday-school Lesson for January 6 is "God the Creator." Gen. 1:1-25. The Golden Text is. "In the Beginning God Created the Heaven and the Earth." Gen. 1:1.

1:1.

Seen that new truth has upset, not the book itself, but only some traditional interpretations thereof. The essential and supreme facts of God's existence, God's creative acts, of man's creation and fall, and of a divine, personal Providence, intimately related to human history, still abide unchanged.

Where the Up-to-Date Man Is Blind.
This old, old book of Genesis, which was shaping men's ideals and conduct a thousand years before Herodotus "the father of history," was born, begins with an affirmation of the incomprehensible fact of God. "In the beginning, Godd." That is the foundation of the sublime and simple life. There you have the basis of all the creeds of civilization. It is the biggest truth that the mind of man ever tries to grasp. The sublimist characteristic of human nature is its ability to reach up after a knowledge of the divine.

The men loafing about corner stores may not see this; ability to tell the latest vulgar story may appear to them

The sublimation of the sublimation of the divine.

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The sublimation of the incompropers in its history, not through the blind working of natural selection, but through the intervention of that divide nation from nation in the propersubjects of divine reveal the breath of life, and who first fixed the lines that divide nation from nation and race from race. It is He who has stamped upon each race and community its individual character, selecting apart from among the chosen people who should be the bearers of his message to the soul and conscience of man.

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The men loading about corner stores of science of the many than an apprehension of this scale in the suppose.

BY WILLIAM T. ELLIS.

This may be a great year. It is fraught with manifest possibilities to allow in the present of the divine purpose. For the his, the present of the divine purpose. For the many for the greatest novels; which is art's tribute to the supremacy of recipion. Indeed, there are occasions when everybody ries to a measure of the strip of the present of the strip of the strip of the strip of the present of the strip of the present of the strip of the strip of the present of the strip of the present of the strip of the present of the strip of the strip of the strip of the present of the strip of the present of the strip of the present of the strip of the

The How and the Who.

Doubless many teachers of this rectnees of the first chapter of Generals, with its affirmation of the existence, the unity, the personality, the creative power and the government of the greative power and the government of the six literal days, of all other accounts of creation, with their vulgarities and superstition (as witness the Japanese belief in the dishorter), cause the Genesis narrative brother), cause the Genesis narrative to shine in solitary splendor.

Every few months some yellow biologist rushes into print with the assertion that he has caused a wiggie in sertion that he has caused a wiggie in it alone affects the moral life of the

OLD people need Scott's Emul-

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power and builds up the general health.

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sion because age has enfeebled

their blood, worn out their tissues,

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"The greatest mistake of all is when men seek in the one record for what can only be found in the other; when they go to the Bible for science or rely upon nature for a full knowledge of God's purposes; when they either on the one hand refuse to listen to the affirmations of nature because they rely upon nature for a full knowledge of God's purposes; when they either on the one hand refuse to listen to the affirmations of nature because they seem to disagree with what is found in the Bible, or when, on the other hand, they are content with the teaching of nature, as if nature could tell us all we need to know about ourselves, about the world, and about God. The proper attitude toward the two records has been defined by one (Leconte) who has himself keenly studied both, who is at once a professor of son for January 8 is "God the Created tor." Gen. 11-25. The Golden Text is. "In the Beginning God Created the Heaven and the Earth." Gen. 171.

BY WILLIAM T. ELLIS.

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A Glimpse of Genesis.

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A mong countless characterizations that the plain history, still abide unchanged. The about the world, and about the world and about the world, and about the world and seventhers.

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Terse Comments on the Tear.

Prayer-meeting Topic of the Young
People's Societies for January 6,
"Beginning with God and Continuing with Him." Gen. 1:1; John
1:1-14; 15:4-7.

Ye who are weary of sorrow and sinning. Here is a beautiful hope for you,

A hope for me and a hope for you.

astounding statements; it does not do
so now, for it has learned that many
of these modern scientists, who so cavallerly ask us to accept their jelly instead of our fathers' Genesis, are just
as human as the valu and foolish men
whose characters are so faithfully delineated in this oldest book.

This is not the place to go into a
discussion of all the theories of creation, and of the authorship and structure of the volume which treats thereof. The bookishly inclined will find
ample facilities for studying this fascinating subject. After all has been
said, it is amazing to find what little
real difference has been made. Into
these elastic pages of inspiration there
is room to fit countless theories. It is

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The man of science may fail
to read aright the facts before his
eyes; he may omit to see what is acwith has come from His hand what
or have thus two hisswitch as the value the same
period. . We have thus two hisswitch and may have been
written in a few minutes; and we have
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graven on the crust of the earth during many hundreds of thousands of
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our present joys. Somehow the place to go

Now we are at January. What awaits us at December thirty-first? In awaits us at December thirty-first? In another short twelve months we shall be at the end of this year. What shall we find there? In other words, what will be the end of this year to us? What its mission to our lives? The year is filled with something for us—same message, some gift, some accomplishment. How shall we find this? By what means may we be sure of not missing the purpose of this year to our lives? Only by letting God guide. His promise is to bring us into the place he has prepared for us. We shall miss this if we go alone, but with Him we cannot fall to find it. The sec-ret of true success in the new year is surrender to the Lord of good gifts.

The life yielded to God is wielded by

When we follow God's angel of Providence we are always entering new doors, unseen before. The path that God has prepared for us is not the path that our unguided steps would take. But it is the best path, leading to unexpected blessings and opportunities. God has a great many beautiful surprises in the new year for each of surprises in the new year for each of

We have the strength of Christ for

the service of Christ.

* * *

Do you remember the old story of Midas, whose touch turned everything

tually there, or may group his facts in a mistaken manner, and deduct consciusions that are unwarranted. The interpreter of Scripture may misunderstand the record he takes to do with, and from the infallible word of God may deduct meanings and draw inferences which are as fallible as his own ignorance and prejudice. But in neither case is the record to be blamed.

NEWS AND NOTES.

The well-known secret society, the Knights of Pythias, has recently passed an order excluding wholesale and retail liquor dealers, as well as barkeepers and proprietors of hotels where bars are kept, from membership in their order.

Rev. W. P. D. Bliss, well known as a writer on social subjects, himself the son of missionaries and born in Constantinople, has resigned his rec-torship to become secretary of an assciation which has for its aim the founding of new communities or "Gar-den Cities" on Long Island, near New York City.

A unique service is conducted daily on the London suburban trains under the auspices of the workingmen of the railroad. The simple service which is held on the early morning trains consists of the reading of a brief portion of Scripture, a prayer and hymns. The service is conducted in a different compartment each day. partment each day.

The members of a Jewish syna-gogue in Philadelphia are planning to dedicate a window in memory of John Hay because of his services in behalf of the unfortunate Jews at Kishineff, Russia. This is the first time that a Gentile has ever been honored by a memorial in a Jewish house of worship. Secretary Root and Hon. Oscar Strauss have been invited to attend

A thank-offering fund, amounting to A thank-offering fund, amounting to \$1.590. was contributed during the closing meeting of the Gypsy Smith campaign in Boston. This sum was promptly cabled across to England to the National Free church council as a token of gratitude for their permission releasing Mr. Smith from his duties in England that he might come to this England that he might come to this country, and for the more recent grant of an extension of his leave of absence,

for fourteen years pastor of the American church in St. Petersburg, which is in a sense the official American church. His influence throughout Russia has been a valuable factor in dies of resolves rather than great Russia has been a valuable factor in the extension of evangelical Christianity. He sustains pleasant relations with the emperor and empress. Mr. Francis expects to spend a number of months in America and will visit Boston, New York, Washington and Chicago.

with God as Guide, the hardest paths are easy.

A new year—that is what we seek. The old year has been a disappointment. Its pages bear too many of the blots of self. A black streak of sin blots of self. B blots of the office. However, a better belongs to God. Then will come a co-operative plan of human life! then blots of self. A black streak of sin blots of self. A black strea With God as Guide, the hardest | Following the election of a new mayor for the city of Leeds, England. | Gregationalist, Brooklyn.

God's plans for us in the new year are greater than our ambitions for ourselves. It will be the best year if we let it be His year.

The sole meaning of life is to serve humanity by contributing to the king-dom of God, which can be done only by the recognition of the worth of every man.—Tolstol.

The steps of faith Fall on the seeming void, and find The rock beneath. -Whittier. Wisdom and sight are well, but trust

is best.—Adelaide Proctor.

To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a

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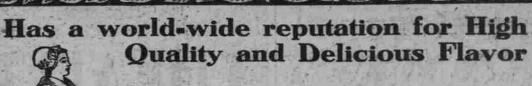
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crisis of weakness, is to know the glory of life.—Hugh Black.

True Wisdom comes by practice of

the great truth that thy brother and thyself are one.—Buddha.

it might well read, "Blessed are the cheerful."—Mable.

Stranger nor exile can I be
In new worlds where He leadeth me.

—Lucy Larcom. RELIGIOUS THOUGHT.

Gems Gleaned from the Teachings of All Denominations. True knowledge comes from the Il-

lumination of the soul from within, not from any light which shines from without.—Rev. J. K. Smith, Presbyterian, Pittsburg.
BLESSED FRUIT OF SORROWS.

It is far better to be thrilled with the beauty of the flowers, even with the thorns, than to escape the thorns by giving up the flowers. It is far better to have the memories and anticipations of a great throbbing human heart than the narrow nature of the field mouse. And these very sorthe field mouse. And these very sor-rows and struggles and tears and pains are so ordered that they bring with them greater enrichment and blessed compensation.—Rev. Dr. Haw-kins, Methodist, St. Louis. HEROES.

The hero is not as rare a specimen as the awards of the Carnegie medals would seem to indicate. He is frequently not widely known. His name does not get into the newspapers. His praises are unsung. The only thing he is concerned about is that he may do his duty. He is dominated by a courage that will not falter in the presence of any danger. He counts no sacrifice too great that others may be blessed. Bey Polemus H. Swift. blessed. — Rev. Polemus H. Swift,
Methodist, Chicago,
OUR UNEXT.

OUR UNFINISHED PLANS. Nothing is more beautiful than an excess of bloom, promise and aspiration in youth. But when the youth comes to old age the man grown gray looks back over his past and realizes that not one-tenth of what he had in the second s It is nothing against man that his as-pirations outrun his achievements.— Rev. Dr. Newell Dwight Hillis, Con-

cialistic speculation, you say? Yes, but it is the kind that does not crush the individual. It is the doctrine that each individual is not alone in the world. It is the principle of love for world. It is the principle of love for one another. It will bring to man the realization that the land is not his to speculate with to the detriment of others. The nations are beginning to realize that there is land enough for all. Ultimately tribunals will displace the wars of nations. The powers of the world will cease to be competitors

the world will cease to be competitors and will become co-operators. Universal peace will come, and God will be judge of the nations.—Dr. P. G. Hirsch, Rabbi, Chicago.

THE SERMON AS A POWER.

The Christian theory of the sermon is that it is a message from God on the life of a man who is set apart to live near to God and so to know the the life of a man who is set apart to live near to God and so to know the will and mind of God. If it ceases to be that, whatever else it may be, it ceases to be a sermon. Belief in God involves belief in religion, and that involves worship, and that the belief in the presence of God in his sanctuary and his volce in the word of the and his voice in the word of the preacher. Of course there are always preachers and hearers who forget this, preachers and hearers who forget this, but if it were generally forgotten or disbelieved the religion of Jesus Christ would quickly cease to be a living force. I see no reason to believe that that is true; therefore I cannot think that the sermon has lost its place or its power. Eliminating the life from would be eliminating the life from public worship. It would quickly die altogether and become a mere form.—
Rev. Henry A. Stimson, Congregation-let. New York.

TWOFOLD MISSION OF RELIGION.
That is the spirit of unselfishness. The religion of Christ is not only to help men become better, but it is also to enable them to help other men to become better. That is the meaning

to enable them to help other men to become better. That is the meaning of the life of Jesus Christ. "For their of the life of Jesus Christ. "For their sakes I sanctify myself, that they also might be truly sanctified." Is not that the noblest motive that can inspire the human heart? Is it not the very ideal of a life of brotherhood? Study the life of any really great man and see if unselfishness has not been the main-spring of his action toward his fellow men. Trace out the history of any heroic deed and see if unselfishness has not been the sole motive which underlay its inception. For the sake of others a man will do far more than he will ever attempt to do for himself. Take the man with no one depending upon him, with no care in life, but a care for himself. To what does such a man

lous. He steals from the whole world because he only takes from it and puts nothing back into the world to help increase the sum total of human ideals f increase the sum total of human ideals and of human accomplishments. But let a man seek his brethren, let him be as zealous of their welfare as he is of his own, let unselfishness characterize him in his attitude toward them, and to what heights of moral grandeur does he not once rise! How broad is his horizon! How full of charm and beauty is his whole life! How high are his ideals and his aspirations! How unceasing, how immeasurable, is his If there were to be'a new beatitude unceasing, how immeasurable, is his service to men.—Rev. Homer A. Flint, Episcopalian, Pittsburg.

DIRECTORY.

Location and Time of Service of the Churches

BAPTIST.

First Baptist—Corner Ninth and Jackson streets. Rev. Thomas S. Young, pastor. North Topeka Baptist—Corner Harrison and Laurent streets, North Topeka. Rev. Walter E. Tanner, pastor; residence 316 West Laurent street. First German Baptist—Madison street, between Second and Third streets. Rev. Jacob Albert, pastor; residence 231 Monroe street.

Jacob Albert, pastor; residence 233 Monroe street.

Swedish Baptist—Corner of Fourth and Fillmore streets. Rev. Gustaf Nyquist, pastor; residence 222 Fillmore street.

Second Baptist (African)—Corner Third and Quincy streets. Rev. C. H. Duvail, pastor; residence 712 Western avenue.

Third Missionary Baptist church (African), corner Twelfth and Washington attects—Rev. B. J. Bell, pastor. Residence 612 East Twelfth street.

"B" Street Baptist (African)—Corner of Railroad and Western avenues, North Topeka. Rev. W. H. Hart, pastor; residence 369 Laurent street.

Central Baptist (African)—426 West Gordon street, North Topeka. Rev. H. W. White, pastor; residence 917 Topeka avenue.

Shiloh Baptist (African)—1201 Buchanan

Sixth avenue and Seventh street. Rev. Charles A. Finch, pastor; residence 1109 West Eighth street.
North Topeka Christian church- Corner Klous street and Central avenue Rev. F. H. Bentley, pastor; residence 1422 North Topeka avenue.

H. Bentley, pastor; residence 1422 North Topeka avenue.
Second Christian (African) Fourth street, between Polk and Taylor streets. Rev. B. C. Duke, pastor; residence 1218 West Twelfth street.
Third Christian—Corner Third and Lake streets Rev. F. E. Mailory, pastor; residence 1307 E. Sixth avenue.
Oakland Christian—Rev. Homer Foltz, pastor; residence 219 Winfield street.
Central Park Christian church—Corner Sixteenth and Central Park avenue. Rev. C. A. Polson, pastor; residence 1424 Lincoln street.
LUTHERAN. LUTHERAN.

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LUTHERAN.

First Lutheran—Corner Fifth and Harrison streets. Rev. H. A. Ott, pastor; residence 333 Tyler street.

Swedish Lutheran—Corner Fourth and Tyler streets. David Nording, pastor; residence 516 West Fourth street.

Swedish Bethel—Folk street, between Fifth street and Sixth avenue. Rev. Peter Persson, pastor; residence 622 Clay street.

St. Johns' German Lutheran church, Missouri Synod—Corner Second and Van Buren streets. Rev. Theo. Bundenthai, pastor; residence 23 West Second street.

First Congregational—Corner of Seventh and Harrison streets. Rev. F. L. Hayes, pastor; residence 429 Harrison street.

Central Congregational—Corner of Huntoon and Buchanan streets. Rev. Charles M. Sheldon, pastor; residence 1515 West Fifteenth street.

North Congregational—Corner of Jackson and Laurent streets, North Topeka. Rev. T. J. Pearson, pastor; residence 33 Morris avenue.



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Millspaugh, D. D., bishop of the diocese; James P. de Bevers Kaye, dean; resi-dence corner Eighth avenue and Taylor street.

Third Missionary Baptist church (African). Corner Twelfth and Washington streets.—Rev. B. J. Bell, pastor. Residence 612 East Twelfth street.

612 East Twelfth street.

613 East Twelfth street.

614 East Twelfth street.

615 Street Baptist (African).—Corner of Rallroad and Western avenues, North Topeka. Rev. W. H. Hart, pastor; residence 306 Laurent street.

616 Central Baptist (African).—226 West Gordon street, North Topeka. Rev. H. W. Whito, pastor; residence 317 Topeka. Arenue.

617 Street Baptist (African).—226 West Gordon street, North Topeka. Rev. H. W. Whito, pastor; residence 317 Topeka. Arenue.

618 East Twelfth street.

619 East Twelfth street.

610 Church of the Good Shepherd, corner of Quincy and Laurent streets, North Topeka. Arenue.

618 East Twelfth street.

619 East Twelfth street.

610 Church of the Good Shepherd, corner of Quincy and Laurent streets, North Topeka. Arenue.

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613 Church of the Good Shepherd, corner of Quincy and Laurent streets, North Topeka. Arenue.

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615 East Twelfth African).—226 West Eighth Street.

616 East Twelfth Topeka.

617 East Twelfth Alexan Street.

618 East Twelfth Alexan Street.

619 Church of the Good Shepherd. Corner of Sixth Avenue and Street.

610 Color: morning service at 10 o'clock.

619 Church of the Good Shepherd.

610 Church

First M. E. Mission—426 Jefferson street.
No regular pastor.
Mount Olive M. E. (African)—Buchanan
street, between Eleventh and Twelfth
streets. Rev. J. B. Burton, pastor; residence 1182 Buchanan street.
Brown Chapel M. E. (African)—1206
Washington street. Rev. J. M. Pope, pastor; residence 1206 Washington street.
Euclid Avenue M. E. Church—Lane and
Seventeenth street. Rev. H. H. Weyant,
pastor.

St. John's (African) M. E.—Corner To-peka avenue and Seventh street. J. F. C. Inylor, pastor; residence 511 West Seventh

St. John's (Alrican) A. E. Corner to peka avenue and Seventh street. J. F. C. Taylor, pastor; residence 511 West Seventh street.

Wesleyan Methodist—Jefferson street, between Third and Fourth streets. Rev. C. F. Carkuff, pastor; residence 505 East Third street.

Parkdale M. E.—Corner of Seventh and Lime streets. E. O. Raymond, pastor.
Second Wesleyan Methodist—Corner of Fifth and Leland streets. Rev. I. A. Williams, pastor; residence 506 East Sixth avenue.

St. Mark's M. E. (African)—Railroad street, near Rock Island railway, North Topeka. Rev. J. W. Williams, pastor; residence 806 North Harrison street.

Lane Chapel M. E. (African)—Corner of Fourteenth and Van Buren streets. Rev. J. W. Jacobs, pastor; residence 1855 Van Buren street.

Free Methodist — Lake street, near Fifth avenue. Rev. F. E. Bonham, pastor; residence 106 Lime street.

PRESBYTERIAN

First Presbyterian—Harrison street, between Eighth avenue and Ninth street. Rev. S. S. Estey, D. D., Ph. D., pastor; residence 1910 Harrison street.

Second Presbyterian Churcu—Corner of Jackson and Gordon streets, North Topeka. Rev. John S. Glendenning, pastor; residence 1910 North Quincy street.

Third Presbyterian—Fourth street, between Chandler and Branner streets. W. M. Cleveland, pastor; residence 500 Jefferson street.

Westminstor Presbyterian—Corner College avenue and Huntoon street. Rev. Raiph Waru, pastor.

(Continued on Next Page.)

Women

shapely, pretty figure, and many of them deplore the loss of their girlish forms after marriage. The bearing of children is often destructive to the mother's shapeliness. All of this can be avoided,

however, by the use of Mother's Friend before baby comes, as this great liniment always prepares the body for the strain upon it, and preserves the symmetry of her form. Mother's Friend overcomes all the danger of child-birth, and carries the expectant mother safely through this critical period without pain. It is woman's greatest blessing. Thousands gratefully tell of the benefit and relief derived from the

druggists at \$1.00 per bottle. Our little for himself. To what does such a man amount? What power has he? What capabilities does he develop? Of what use is he to the world? Selfish, self centered, seeking only his own interest, he speedily becomes narrow, indifferent, sluggish, idle, mean, unscrupu-